

THE 1506/551

ONE THING NECESSARY.

Preached in a

S E R M O N

At *Pauls*, before the Right
Honourable the *Lord Mayor*, and
the *Aldermen* of the City of
L O N D O N,
Aug. 31. 1656.

By *Thomas Watson*, Minister of *Stephens
Walbrook*, LONDON.

The second Edition.

Οπου πλείων κόπος, πολὺ κέρδος. Ignatius.

Heb. 2. 3.

How shall we escape, if we neglect so great salvation.

L O N D O N,

Printed by *E. M.* for *Ralph Smith*, at the *Bible* in
Cornhil, near the *Royal Exchange*; And *Thomas
Parkhurst*, at the three *Crowns* at the lower end
of *Cheap-side* against the *Conduit*. 1658.

T.H.B.



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TO THE
RIGHT HONOURABLE
JOHN DETHICK,

Lord Mayor of the City of
L O N D O N.

Right Honourable,

 *I was not in
my thoughts to
have publish-
ed this Ser-
mon (I looked upon it as too
home-spun) but in regard it
was your Lordships re-
quest to me at the first, and*

The Epistle

I have since received an invitation from your Honourable Court to that purpose, I knew not how to deny, lest while I did shun your loving commands, I should fall under your just censure. My Lord, it was my designe in this Sermon to call you off from the empty high-flown notions, and litigious disputes of these times, to look after that which is more solid, and wherein, I am sure every man is very neerly concerned, viz. the working out his salvation,



Dedicatory.

tion, *Opus non pulvina-
ris, sed pulveris; a work it is
that may call forth the most
spiritful vigorous actings of
the soul in the prosecution of
it; pinguis æternitati---*
*That work had need be well
done which is for eternity.*

*My Lord, this is the true
wisdom, to be wise to salva-
tion*; By this godly policy* ^{+1 Tim. 5.}
we shall go beyond all the ^{13.}
*Politicians of the times; we
shall escape hell, we shall be
raised to the true ^{and} of ho-
nour; God will be our Father,
Christ*

The Epistle

Christ our Brother, the Spirit
our Comforter, the Angels our
Companions; when we die
we shall carry a good consci-
ence with us, and leave
a good Name behinde us.
I shall not further expati-
ate; I desire this Sermon
may come under your Ho-
nours Patrociny; some little
addition you will finde in
the end of it, which I had
before prepared for you, but
wanted time to serve it in;
The Lord enoble you with
his Spirit, and crown
you

Dedicatory.

you with soul-prosperity,
which shall be the prayer of
him, who is

Your Honours in all

From my Study at
Steph. Walbrook,
Octob. 15.
1656.

Gospel-service,

Tho. Watson.

Phil.

your wish, your prosperity,
 which shall be the prayer of
 your friends

Your Honours in all

God Service



The House

1689



Phil. 2. 12.

*Work out your own salvation
with fear and trembling.*

IF there be any thing excellent, it is *salvation*; if there be any thing necessary, it is *working out* salvation; if there be any tool to work with, 'tis holy fear; *work out your salvation with fear.*

The words are a grave and serious exhortation, needful, not onely for those Christians which lived in the Apostles time, but may fitly be calculated for the meridian of this age wherein we live.

In the Text observe, First the man-

B

ner

The one thing necessary.

ner of insinuation. ἀγαπῶντοί μὲν.

I.
The man-
ner of insi-
nuation.

My beloved] The Apostle did labour by all means to ingratiate and wind himself into the hearts of the *Philippians*. He prescribes a Gospel-pil, & dips it in sugar, that it may go down the better. He labors to possess the *Philippians* of this maxim, that what ever he did speak to them about their souls, was purely in love. Sometimes he steepes his words in tears, and *speaks*

*Phil. 3. 18 *weeping*; * Sometimes he dips them in honey. *Paul* knew how to reprove;

it was part of his office, and a piece of his spiritual Chyrurgery; *Rebuke them*

*Tit. 1. 13. *sharply*, * or as the Greek word is, *cut-*

* ἀπρό- *tingly*; * but when he had done laun-
cing, he knew how to pour Wine and

Oile into the wound. He holds forth the breast as a *nurse*, and is willing not only to impart his *sermon* to the people, but his *soul*. *

And herein the Apostle *Paul* se-
a Copy to all the Ministers of Christ
Their hearts must be fired not with

heat



The one thing necessary.

3

heat of passion, but love towards their people. They are Christs ambassadors, and must come with an olive-branch of peace in their mouths. *If I speak with the tongue of Angels, and have not love, I am as sounding brasse, and a tinckling Cymbal, 1 Cor. 13. 1.* 'Tis better to love as a Pastor, then speak as an Angel. Love is that *flos deliciarum*, that flower of delight which should grow in the heart, and send forth its perfume in the lips of every Minister. 'Twas said of Origen, *Cujus ex ore non tam verba* Magdebur. cent. 3. *quam mella profluere videbantur.*

Those which come in a spirit of meeknesse to their people, are like to do most good; the more they are *χρηστοι*, the more they are *χρησιμοι*; knotty hearts will be soonest wrought upon by love; the fire will go where the wedge cannot: The Thunderbolt may break, but the Sun melts: * when love * Non fulmen sed flumen. sends forth its sweet influence, it melts a flint into tears: the joints

B 2

being

The one thing necessary.

being hard and stiff, the rubbing them with oyl doth supple them; the best way to supple an hard heart, and make it tender, is to ply it with this oyl of love. And thus much for the manner of insinuation. ἀγαπητοί μου *My beloved.*

2.
The Exhortation.

I proceed now to the exhortation it self; *work out your own salvation with fear and trembling.* Which words do branch themselves into these three particulars.

First, The *Act*, κατεργάζεσθαι *work out.* Secondly, the *Object*, τὴν ἑαυτῶν σωτηρίαν *your own salvation.* Thirdly, the *modus*, or the manner how we should work it out, *Cum timore & tremore*, with fear and trembling. I shall speak principally of the two first, and draw in the other briefly in the applicatory.

Doa. The Proposition is this, *That it should be a Christians great work to be working out his salvation.* The great God hath put us into the world as in-

to a vine-yard, and here is the work he hath set us about, *The working out salvation*; there is a parallel Scripture to this, 2 Pet. 1. 10. *Give diligence to make your calling and election sure.*

When estate, friends, life cannot be made sure, let this be made sure. The

Greek word *σπουδαζομαι* * signifies to *study*,[†] or beat the braines about a thing. * This word in the Text *κατεργαζομαι* *work out*, implies two things. First, *a shaking off spiritual sloth*. Sloth is *pulvinar diaboli*, a pillow on which many have slept the *sleep of death*.

Secondly, it implies *an uniting and rallying together all the powers of our soules that we may intend the business of salvation**. God hath enacted a Law in Paradise, that no man shall eat of the Tree of life, but in the sweat of his browes.

That which is in the Text, called *working*, hath various appellations in Scripture. First, Sometimes it is called *striving*, Luk. 13. 29. *Strive to*

* Verbum satagite fig. nificat ang- gi & di- storqueri sollicitudine alicujus rei perficiende. Locrinus.
* Fausnius
* Beza.
Ar. Monta- nus. 1. Oti- um exequere
2. Vires ex- ercere.
* Ad sum- mis usque vires tan- quam pro vita & morte lu- standum.
Corn. a lap.

The one thing necessary.

enter in at the strait gate, ἀγῶνίζεσθαι: strive as in an agony, or bloody sweat. Secondly, sometimes it is called *Seeking*, Mat. 6. 33. *Seek ye first the Kingdome of God*, ἑυρίσκετε. As a man that hath lost a treasure, seeks diligently for it. We have lost salvation. Adam by eating the tree of knowledge, lost the tree of life. Now *seek*, take *David's* candle and lanthorn, and search for salvation. The word *seek*, (as a learned writer notes) signifies to pursue a thing with inflamed desires, as a condemned man desires a pardon. Thirdly, Sometimes it is called *running in a race*, 1 Cor. 9. 24. *So run that ye may obtaine*, ἐτάσσεσθε. The Apostle seemes to allude to the games of *Olympus*, which were celebrated every fifth year in the honor of *Iupiter*; in those games they did put forth all their strength. Whence that phrase, *pulvere Olympico desudare*. 'Tis a long race from earth to Heaven; lay aside all weights of sinne which will hinder

Rem' acer-
time expo-
tere. Beza.

The one thing necessary.

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hinder you in the race, and reach forward with a winged swiftnesse to lay hold upon the mark. Fourthly, Sometimes it is called *offering violence to Heaven*, *Matthew 11. 12. The Kingdom of Heaven suffers violence*. There must not only be *diligence*, but *violence*; we must not only pray, but pray *fervently*, *Iam. 5. 16.* not only repent, but *be zealous and repent*, *Rev. 3. 19.* not onely love, but *be sick of love*, *Cant. 2. 5.* This is offering violence; the Greek word *biblerus* is a Metaphor taken from a Castle that holds out in a siege, and will not be taken but by storme: So the Kingdom of Heaven holds out against a supine lazy Christian, and will not be taken but by storme.

I proceed now to the reasons enforcing this holy sweat and industry about salvation; and they are three; we must work out salvation, because of,

B 4

1. The

The one thing necessary.

1. The Difficulty

2. The Rareness } of this work,

3. The Possibility }

1. The *difficulty* of this work, it is a work that may make us labour *to the going down of the sun* of our life.* Now this difficulty about the work of salvation will appear four manner of wayes.

1.
Ex natura
operis.

First, from the *nature* of the work. There is a metamorphosis to be wrought. 1. *The heart is to be changed.*

* Fomes
peccati.
Bern.

The heart is the very nursery of sin.* 'Tis the magazine where all the weapons of unrighteousnesse lie. 'Tis a lesser Hell. The heart is full of antipa-

* Rom. 1.

30.

thy against God, * It is angry with converting grace; now that the byasse of the heart should be changed, what

* Quanto
agone opus
est, quantis
vigiliis &
lachrymis.

a work is this! * How should we beg of Christ, that he who turned the water into wine, would turn the water, or rather poison of nature into the wine of grace?

2.

Secondly, *The current of the life is*

to be altered. That the Tyde of sin, which before did runne so strong, should be turned, this is not easie. That the sinner which before was sailing hel ward, and wanted neither winde nor tyde to carry him, should now alter his course, and sail to a new port, *Hic labor, hoc opus*, this is a work indeed. The water may easily be dam'd up, but no art or industry can make it run backward in its own channel. It was by a miracle that the River *Jordan* was driven back. To see the earthly man become heavenly; to see a sinner move contrary to himself in the wayes of Christ and holinesse, is as strange as to see the earth fly upward, or the bowl run contrary to it's own byasse.

Secondly, salvation-work is difficult in regard of the *deceits* about the work. The heart is ready to take many false stiches in this work of salvation. It hath the heart of self-deceit; like those that can cog a Die; Therefore

^{2.}
*Ex fallacia
operis.*

The one thing necessary.

Grande
profundum
est homo.
Aug.

1.

fore Austin cries out, *The heart is a great deep.* The heart is apt to deceive about this work of salvation 2 ways.

First, It will often make a man take *morality* for *grace*. Alas, morality is but nature refined, old Adam put in a better dress. A moraliz'd man is but a tame devil. There may be a fair stream of civility running, and yet much vermin of pride and Atheisme lie at the bottom; The garnishment of moral excellencies is but the setting a garland of flowers upon a dead man. How easie is it to be deceived in the businesse of salvation, and with *Ixion* to embrace a cloud instead of *Funo*? Civility is not grace, though it be a good wall to plant the vine of grace against.

2.

Secondly, The heart will be ready to deceive us in this work of salvation, and make us take a *shew of grace* for grace. *Pliny* saith, there is a *Beryl-stone* resembles the true Diamond. So there is something that looks like

grace,

The one thing necessary.

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grace, which is not; There are two graces which help much to the working out salvation, and we are soon deceived in them. First, *Repentance*. True Repentance is when we weep for sin *quatenus* sinne; when we weep for it as it is a defiling thing, it blots the Image of God, stains the virginity of the soul; as it is an act of unkindness, it is a kicking against the breasts that give us milk: but how easie is it to prevaricate in this? 1. Many think they repent, when it is not the *offence*, but the *penalty* troubles them; not the *Treason*, but the bloody axe. 2. They think they repent when they shed a few tears; but though this ice begins to melt a little, it freezeth again; they go on still in sinne; many weep for their unkind dealings with God, as *Saul* did for his unkindness to *David*; He said to *David*, *thou art more righteous then I; for thou hast rewarded me good, whereas I have rewarded thee evil: 1 Sam. 24. 17. And he lift up his voice and*

The one thing necessary.

and wept, ver. 16. But for all this he followes *David* again, and pursues after him, 1 *Sam.* 26. Secondly, *So men can lift up their voice and weep* for sinne, yet follow their sinnes again. * Thirdly, others forsake sinne; but still they retain the love of it in their hearts. Like the Snake that casts the coat, but keeps the sting; There is as much difference between false and true tears, as between channel water and spring water.

* Ille vere
plangit
commissa,
qui non
committit
plangenda.
Aug.

2.

Secondly, Another grace conducive to salvation, is *faith*; but how easily are men cozened with a counterfeit pearl. There is this deceit about faith, when men apply the *promises* of the Word, but not the *precepts*. *; the promise is *salvation*, the precept is *working out*; They will take the one, but not the other: as if a Physician should prescribe two receipts to his Patient, a Pill and a

Julip,

* Fides non
eligit obje-
ctum.

Julip, he will take the Julip because it is pleasant, but not the Pill: Many will take Christ as a *Saviour*, but refuse him as a *Prince*; receive his *benefits*, but not submit to his *Laws*; This is to *put asunder what God hath joined together*. There being therefore such mistakes and deceits about this work of salvation, we had need be the more cautious, and curious in this work.

Thirdly, the difficulty about salvation-work ariseth from the ^{3 Ex impeditione operis.} remoraes and hindrances of this work. These hindrances are either,

1. *From within, viz.* the flesh: 2. *Ab intra*
This is a flie enemy. The flesh cries out for ease; *it lusts against the Spirit*, *Gal. 5. 17. We are bid to *crucifie the flesh*, *Gal. 5. 24. but how many wounds must we give with the sword of the Spirit, before the flesh will be perfectly crucified?

*ἐπιθυμεῖ κατὰ τὸ πνεῦμα.

10. *τῶν πνευμάτων λογισμὸν τὴν ἀναίτησιν.

2. We Chyl.

2. *Ab extra*

2. We meet with hindrances in this work *from without*.

1. *Tentations*; our whole life, saith *Austin*, is a temptation. We tread among snares; there is a snare in company, recreation; yea, our *table* is of *a snare**; Satan is still fishing for our souls: How often doth he lay a train of temptation to blow up the fort of our grace? The Apostle tells us of his *fiery darts**, *Ephes. 6. 16*. Tentations are called *darts* for their *swiftnesse*; they are shot in suddenly; and *fiery* for their *terriblenesse*, they are shot like flashes of fire into the soul which do amaze and afright; and doth not this retard the work of Salvation, and make it difficult?

* *ἐκ ληπτὶς
συρωμεθα*

2. *Reproaches*; *this sect is everywhere spoken against*, *Act. 28. 22*. The old Serpent is ever spitting his venom at Religion, and the professors of it. I may allude to that, *1 Cor. 10. 1*. *All our fathers were under a cloud*

cloud: All the Saints of old have passed to Heaven under a cloud of contumely and reproach; the world puts them in their black book, whom God will put in his Rubrick: The throat of the wicked is an open *Sepulchre**, to bury the good names of professors in. Those who have been the *antesignani*, the ensign-bearers of Religion, and have carried her colours,

* Rom. 3.
13.

1. Sometimes have been traduced and slandered. *Paul* was reported to be a *seditions* man, 2 *Tim.* 2. 9. The Popish Rhemists traduced *Calvin*, and fathered upon him this opinion, that *God was the Authour of sinne*, and that he died cursing; though *Beza*, who was an eye-witness, and wrote his life and death, confuted that slander, and relates what a comfortable end he made: *Martin Bucer*, that blessed man, who cried out, in an holy triumph, *I am Christs, and the devil hath nothing to do with me*;

me; yet the Papists slanderously report of him, that he should deny Christ to be the *Messiah* come in the flesh; but he who was the Orator at his Funeral, was his compurgator. The like slander did the Jesuites in *Burgundia* raise of *Beza*, that holy man; they say, that he perceiving death to be at hand, renounced his former profession of the Gospel, and was perfectly reconciled to the Church of *Rome*. This was so false, that *Beza*, who lived after the slander went abroad, did himself with great indignation refute it.

2. Sometimes the Saints have had the *trial of cruel mockings*, Heb. 11. 36. *Cyprian* was called in a jeer *Coprian*; *Athanasius*, *Satanasius*; *David* was the *song of the drunkards*, Psal. 69. 12. I doubt not but *Noah* had many a bitter taunt when he was building the Ark so many years before the flood, they would laugh at him,

him, and censure him for an old dotting fool, that would be wiser than all the world besides. Thus when we see the flood of Gods wrath coming upon the world, and we begin to build the Ark, and *work out salvation*; men will be venting their scorne and derision: What? you will be holier than others, more precise than needs? all this serves to retard salvation work, and make it difficult.

3. A third *remora* or hindrance in this work is *open violence*; Gal. 4. 29. *as he that was borne after the flesh persecuted him that was born after the Spirit*; even so it is now; no sooner doth a man give up his name to Christ, and seriously set upon the working out his salvation, but the world raiseth her train-bands, and sets all the Militia of hell against him. Gods Church is like *Abrahams ram* tied in a bush of thornes; witness the ten persecutions in the

3.

C

time

time of *Nero, Domitian, Trajan, &c.* a man strictly holy is the white that is shot at; if the worlds musick will not prevaile, it hath its furnace ready; *2 Tim. 3. 12.* be assured, Christ and his crosse are never parted. It is with us in our building for heaven, as it was with the Jews in their building the wall. *Every one with one of his hands wrought in the work, and with the other hand held a weapon, Nehem. 4. 17.* So we must not only be *builders*, but *warriers*; with one hand we must work, and with the other hand hold a weapon, viz. the *sword of the Spirit*, and fight the *good fight of faith*; this is another hindrance in the work; no sooner do we begin to set out for heaven, but *bonds and afflictions abide us*; *Acts 10. 23.* The world sounds an alarum, and no cessation of armes till death.

4. Ex lu-
bricitate
operis.

4. That which makes salvation-work hard, is, 'tis a *slippery work*.

Look

The one thing necessary.

19

Look to your selves that we lose not those things which we have wrought;

* Joh. 2. 8. This work falls down almost as fast as we build.

An ordinary artificer, when he hath been

at work, he finds his work the next

morning just as he left it; but it is

not so with us; when we have been

working out salvation by prayer, fa-

sting, meditation, and leave this

work a while, we shall not find our

work as we left it, a great deal of our

work is fallen down againe. We

had need be often called upon to

strengthen the things, which are ready to dye,

Rev. 3. 2. no sooner is a Christian taken off fro the

fire of the Sanctuary, but he is ready

to cool and freeze again in security.

He is like a watch, when he hath been

wound up towards heaven, he doth

quickly unwinde to earth and sinne

again. * When the gold hath been

purified in the furnace, it remaines

pure; but it is not so with the heart;

* ἵνα μὴ
ἀπολέσται
τοῦ, ἀ ἐξ-
γασσάμεθα.

* Sapientia
ad cælum
erigitur,
oculosque in
radios solis
defigit ju-
stitia, gra-
vata autem
infirmis de
carnis de
cælo ad
terram de-
scendit.
Bern. de
modo vi-
vendi.
Serm. 53

let it be heated in an Ordinance, let it be purged in the furnace of affliction, it doth not remaine pure, but quickly gathers soile and corruption; we are seldom long in a good frame: All this shews how difficult the work of salvation is; we must not only *work*, but *set a watch too* *.

Mat. 27.

nts.

Quest. I.

Quest. I. But why hath God made the way to heaven so hard, why must there be this working?

Resp. I.

Ans. I. To make us set an high estimate upon heavenly things. If salvation were easily come by, we should not have valued it to its worth. If diamonds were ordinary, they would be slighted; but because they are hard to come by, they are in great esteem. *Tertullian* saith, that when pearles grew common at *Rome*, they wore them upon their shoes, which was the next way to tread them under feet. Salvation is such a pearl as

God

The one thing necessary.

21

God will not have slighted; therefore it must be acquired by holy industry. God loves not that the price of spiritual mercies should fall; they that will have this precious flower of salvation, must gather it in the sweat of their brows.

2. We must work and take pains that we may be *fitted for heaven*; a father will give his son the inheritance, but first he will give him education, that he may be fit for it. God will settle salvation upon us, but first, he *makes us meet for the inheritance*, * Col. 1. 12. While we are

working we are running and fitting ^{* εὐχαριστοῦντες τῷ} for heaven; sinne is weakening, ^{παρὶ τῷ} grace is ripening; while we are in ^{ἐκδυοσάμεν} ^{ἡμᾶς.} tombate, we are fitting for the Crown. First, you season the vessel before you pour in the wine; God will season us with grace, before he poures in the wine of glory.

Quest. 2. But if there must be this working, how is it said that Christs yoke is easie * *Quest. 1.*

C 3

Ans.

The one thing necessary.

Ans^w.

* *Fugum
leues sua-
ve. Trem.*

Ans^w. To the fleshly part it is hard, but where there is a new and holy principle infused, Christs yoke is easie*; tis not a yoke, but a *Crown*;

When the wheels of the soul are oiled with grace, now a Christian moves in the way of Religion with facility and alacrity. A childe delights in obeying his father; it was

Pauls heaven to serve God. *I delight in the Law of God in the inner man*; Rom. 7. 22. and how swiftly

is the soul carried upon those wings!

Christs service is freedome; therefore the Apostle calls it, νόμος ἐλευθερίας,

a *Law of liberty*, Jam. 1. 25.

To serve God, to love God, to enjoy

God, is the sweetest liberty in the

world; Christ doth not, as *Pharaoh*

make his people serve with rigor, Exod

1. 13. but he layes upon them the

constraints of love, 2 Cor. 5. 14. His

precepts are not burdens, but privi

ledges; not fetters, but ornaments

Thus his yoke is easie, but to an un

rege

regenerate man the yolk hath a nail in it, it galls and vexeth *; nay, so far as corruption prevails, the best heart findes some reluctancy. And so much for the first reason, the difficulty of the work.

The second Reason why we must put forth so much holy sweat and industry about salvation, is, because of the rareness of this work; *but few shall be saved*; therefore we had need work the harder, that we may be in the number of these few. The way to hell is a road way, the cawsey of it is paved with riches and pleasure; it hath a golden cawsey, therefore there are daily so many travellers in it; but the way to heaven lies out of the road, 'tis an unbeaten path, and few can finde it; the criers up of universal grace, say, that Christ died intentionally for all; but then, why are not all saved? can Christ be frustrate of his intention? Some are so grosse to aver that all shall actu-

* Psal 2.3.

Reas. 2.

* Non cui-
vis contin-
git adire
Corinthum.

ally be saved: But hath not our Lord Christ told us, *That the gate is strait, and few there be that finde it? Mat. 7. 14.* how all can go in at this gate, and yet but few find it, seems to me a Paradox. The drove of men goes to the shambles; *but a remnant shall be saved, Rom. 9. 27.* The whole diece is cut off and goes to the devil, a remnant only saved; most of the world are wind-falls. That *olive-tree, Is. 17. 6. with two or three* olive-berries on the top of the uppermost bough may be a fit emblem of the paucity of those that shal be saved. Satan goes away with the harvest, God hath only a few gleanings. In this great City, if it should go by vote and by pole, the devil would carry it. Some of the learned observe *, that divide the world into thirty equal parts, nineteen of those thirty are overspread with Heathenish idolatry, six of the eleven remaining with the doctrine of *Mahomet*, so that there

* Brew.
enquir.

re-

remaines but five parts of the thirtiety where is any thing of Christianity; among those Christians so many seduced Papists on one hand, and formal Protestants on the other, that surely but few are saved. It being thus, it should make us strive the more, *tanquam pulvere olympico*, that we may be of the number of those few who shall inherit salvation.

The third Reason why we should put forth so much vigor about the work of salvation, is, because of the possibility of the work. Impossibility kills all endeavour; Who will take pains for that which he thinks there is no hope ever of obtaining? but *there is hope in Israel concerning this* *. *Ezr. 10.2
Salvation is a thing feasible, it may be had; O Christians, though the gate of Paradise be *strait*, yet the gate is *open*. 'Tis shut against the Devils, 'tis yet open to you; who would not croud hard to get in *? * *Non tantum agite sed satagite* Lorinus.
'Tis but paring off your sinnes, 'tis but

*Hab. 2.6. 'tis but unloading some of your *thick clay* *; 'tis but asswaging the swelling humour of your pride, and you may get in at the strait gate. This possibility, nay probability of salvation may put life into your endeavour. If there be *corn* to be had *,

*Gen. 42.2. why should you sit starving in your sins any longer ?

use 1. *Inform.* *Use 1.* Information, it shews us that salvation is not so facile a thing

*Non est ad
astra mollis
e terris via*

as most do imagine; many do phancy a fine easie way to heaven; a sigh, or tear, or Lord have mercy, will save them; these are in a golden dream. The text tells us of working out salvation. * *Basil* compares the way to heaven to a man going over a narrow bridge, if he treads never so little aside, he falls in and drowns. He that thinks the way is easie, was never yet in the way. There are so many precepts to obey, so many promises to beleieve, so many tentations to resist, that we shall not
finde

finde the way easie: There must not only be *diligence*, but *violence*. Beloved, heaven-gate is not like that iron-gate, Acts 12.10. which opened to Peter of its own accord; no, there must be *knocking* and *striving*. Jacob obtained the blessing in the garments of Esau. Esau in the Hebrew signifies *working**; if you would weare this embroidered garment of salvation, you must have it by working, *Work out your salvation*. Hannibal forced a way for his Army over the *Alpes*; we must force our way to glory through difficulties. I like the impress one gave, viz. a hand with a pick-axe digging a way through a rock, with this Motto, *inveniam aut faciam*, either I will find a way, or make it; we must to heaven through sweat & blood. There's nothing got without hard labour; You cannot have the world without labour, and would you have Christ and salvation? Do men dig
for

100

Omnia pro
laboribus
Jupiter
vendidit.

for lead, and not much more for gold? 'Tis observable that Adam in Paradise was not idle, but did dresse the vine-yard. The Angels themselves, though they are glorious Spirits, yet they are *Ministring Spirits* *. God hath put this diligence into creatures void of reason. The Bee is a most industrious creature; all of them have their severall work to do in the Hive. Some of the Bees do trim the honey, some work the wax, some frame the comb, and others lye sentinel at the doore of the Hive to keep out the drone. Is the Bee so industrious by the instinct of nature in the working of honey? Oh how industrious ought we to be in the working out salvation.

* Heb. I. 14

Use 2.
Reproof.

Use 2. Reproof, out of this text as out of a spiritual quiver, I may draw severall arrows of reproof.

1. Branch.

I. It reproves them that *prefer other things before salvation*; who
labour

labour more for the bread that perisheth; than for salvation. Their chief care is how to live in the world, and get a present subsistence; *All the labour of a man is for his mouth, Eccles. 6. 7.* The body shall be tended and looked after, which is but the brutish part, but the poore soul is kept to hard commons; This is for Christians to turne Heathens, *Matth. 6.*

for after all these things the Gentiles seek. * We must *altiora sapere.*

God never sent us hither only to weare fine clothes, or fare sumptuously every day, but that we should drive a trade for salvation; If this be not done, we have shot beside the mark all this while; We have but trim'd the Scabbard, but let the soul, that blade of admirable metal, rust and canker.

2. Branch, it reproves such as in stead of working stand *all the day idle in the vineyard.* * They have some faint velleities, they wish for salvati-

* Οἱς λό-
γος ἔστις
μετ' τῶν
μυλλόντων
ἔστι ἐννοία
τῶν ὑπα-
νῶν.

* ἡ γὰρ
διὰ τὴν
ἐργασίαν
ἵνα φάγο-
μεν καὶ πο-
ύμεν, καὶ
βαλλόμε-
θα. Chryso-
stome.

2. Branch

* Mar. 10, 6

on, but do not *work*. The idle Christian is like a Souldier that hath a good mind to the spoile and treasure of a Castle, but is loth to put himself to any trouble, or hazard; men could be content to have salvation if it would (like those ripe figs) *Nahum. 3. 12. fall into the mouth of the eater.* The sluggard puts his hand in his bosome, *Prov. 19. 24.* and is loth to pluck it out though it be to lay hold of a Crown. *They stretch themselves* (saith the Prophet) *upon the beds of Ivory,* *Amos 6. 4.* men had rather lye upon a soft bed, than go to heaven in a fiery Chariot of zeal. * *Chrysostom* calls idleness the root of despaire; an idle Christian ravel out his time unprofitably. He stands in the world for a cipher, & be assured God writes down no ciphers in the book of life. An idle person is a fit subject for the Devil to work upon. We do not use to sow seed in fallow ground, but the Devil sows most of his seed of temptation in hearts

*Nulla modo
capis porta
illa celestis
ditatoris
ownstus,
in ex do-
stentor, sor-
pore tam
guidos, fa-
su elatos,
sed per la
boner & je-
junis (acu-
li fallentis
illecebras
vincentes.
Brugenfis.*

hearts that ly fallow. *Hierom* observes of the crabfish, that when the oister opens her self, the Crabfish flings into her mouth a little stone that the oister cannot shut her self again, and so the Crab devoures her : The Devil like this Crab when he takes men gaping (as tis usual for them that are idle) then he throwes in his stones of tentation, and so devoures them.

3. Branch, it reproves such as in- 3. Branch.
stead of making Religion a *work*, they make it a *play*; these are they that have found out a new way to Heaven, who make the way easier than ever Christ made it; Such as tell us, that there is no Law to a believer; and if there be no Law, then no Transgression; and if no Transgression, then there needs no repentance. Between the Arminian and the Antinomian it is a very short cut to heaven; The Arminian saith we have power of our selves to believe, and the Antinomian saith that a believer is not under any Law, he is bound

bound to no duty, Christ hath done all for him; So that by taking this stride, he is presently in heaven: If this Doctrine be true, then every day is a *play-day*, and the Apostle mistook himself, when he said, *work out your salvation.*

Branch. 4. 4. Branch, It reproves them that instead of working out their salvation, do *dispute away their salvation*;

1. Such as dispute against the authority of Scripture, and would make our *faith a fable*. 2. Such as dispute against the immortality of the soul, and so at once would pull down the court of conscience. 3. Such as dispute against the *divinity of Christ*. This may be called indeed the *doctrine of Devils**.

* *Tim. 4. 1*

Tis a doctrine diametrically opposite to that Scripture, *1 John 5. 20. We are in him that is true, even in his son Jesus Christ. This is the true God.* Which Text is a Bulwark against the *Socinian*. O! the patience of God that those

those who open their mouthes blasphemously against Christ, the earth doth not open her mouth and swallow them up. That such should have any connivance (if not more) who dare impugne the divinity of the Sonne of God, is a lamentation, and shall be for a lamentation. Some of the best Heathen Writers * affirm that there were Edicts and punishments enacted by Heathen Princes and States in matters of Religion. An Heathen would not suffer his god to be blasphemed; and shall Christians suffer it?

* Aristotle, Livy, Plutarch.

Branch 5. It reproves them, who instead of pursuing their own salvation, pursue their own destruction. These are profane persons who go to Hell in the sweat of their browes*.

* Impii quam strenue serviunt diabolo. Cyp.

I. Drunkards; what they get in the Temple, they lose in the Taverne; they steep the Sermons they hear in wine. Woe to the drunkards in E-

D phrain.

* *Ebrius
dum absor-
bet vinum,
absorbetur
à vino.*
Ambros.

phraim, Esay 28. 1. I may change the word, and say, the *drunkards of England* *. There is a kind of wine you call *lacrymæ*, which signifies *tears*: Such a wine the damned drink of, which is burn'd with the wrath of God, and this shall be the drunkards cup.

2. Swearers: these swear away their salvation. The Swearer it seemes hath but bad credit; he must stake down an oath, or none will trust him; but let him remember, he runnes his soul into a Præmunire. *Mat. 5. 34 *Swear not at all* *. If we must give an account for *idle words*, shall not idle oaths be put in the count-book? When the *scab* breaketh forth *in the lip*, that man is to be pronounced *unclean*. Every oath is a wound given to the soul, and every wound hath a mouth to cry to Heaven for vengeance. Some are boil'd up to that height of wickednesse, that like mad dogs, they flie in the face of Heaven

Heaven by *cursing*; and let a Minister tell them of their sinne, let him but go about to bring them home again, as the Law did provide one should bring home his neighbours Ass when he went astray*, and they * will kick against the reproof. Like Exod. 23.4. lime, by pouring on the water of a reprehension, they are the more enflamed. These are upon the spur to damnation; but I will not touch this pitch any longer.

3. *Adulterers*; the adulterers heart like the swearers tongue, *is set on fire of hell*. Creatures void of reason will rise up in judgement against such. 'Tis reported of the *Stork* (that chaste creature) that it confines it self to its own nest; and if any of the Storks leaving his own mate, joynes with any other, the rest fall upon him, and pluck his feathers from him. God would have the adulterer put to death, *Deut. 22.22*. *Gregory* observes concerning the stream of fire and

brimstone poured upon *Sodom*, God sent that noisome plague to let them see the filthinesse of their sinne. This sinne of adultery is a *soul-damning* sinne, 1 Cor. 6. 9. the adulterer like the flie, doth so long flie about the candle, that at last he singeth his soul. This sinne, though it begins *Comical*, it ends *Tragical*; will it not be *bitterness in the end*? 2 Sam. 2. 26. This sweet calme is before an earthquake; after the *womens hair*, come

* Rev. 9. 7. the *lions* * *teeth*.

6. Branch. Branch 6. It reproves them who put off this great work of salvation till they are past their labour. They put off repenting till old age and sicknesse.

1. *Till old age* *; when they are fit for no other work, then they will begin this. Old age is no good age to repent in. When the fingers are stiff, 'tis ill learning to play on the Lute: when the heart is grown hard and stiff in wickednesse, 'tis but ill

* *Sero ni-*
miste ama-
vi domine.
Aug.

tuning the penitential string: a tender plant is easily removed, but 'tis hard to pluck up an old tree that is rooted. An old sinner that hath been a long time rooting in sinne, is hardly plucked out of his natural estate. In matters of salvation 'tis dangerous to adjourne^{*}; the longer men go on in sin, the more full possession Satan hath of them; the longer poison stayes in the stomach, the more mortal. 'Tis a madnesse to put off the work of salvation till evening and sun-set. *The night cometh when no man can work^{*}.* It were a very unwise course for a Mariner, while the ship is sound, the tackling strong, the winde favourable, the Sea calme, to lie idle at anchor; and when the ship begins to leak, and the tempest to rise, now to launch forth and hoise up sailes for a Voyage: so is he who neglects the time of health and strength, and when

^{*} Si aurum
tibi offeram,
non mihi dicis
cras veniam,
sed jam exi is;
nemo differt,
nemo excusat:
salus promittitur
& quis festinat?

Ambrose
Serm. de
elemosynis.

^{*} Joh. 9.4.

old age comes, and his tackling is even broken, now begins his voyage towards Heaven. 'Tis very questionable whether God will accept of our repentance when it is so late. He calls for the *first-fruits*, and do we think to put him off with the *gleanings*? this was not the least reason why God rejected *Cains* offering, because it was so long before he brought it. *In proceſſe of time Cain brought the*

*Gen. 4. 3. *fruit of the ground* *, or as the original is more emphatical, *at the end of many dayes* *; It seemes it was stale before he brought it. How unworthy is this, for men to give the devil their strength and marrow, and then come and lay their old bones upon Gods Altar? 'Tis true, God may shew mercy at last, but such runne a desperate hazard; a sinner in the time of his old age, sleeps between death and the devil, as *Peter* slept be-

*Act. 12. 6 *tween two souldiers* *:

2. *Till sicknesse*; he were very un-

unwise, who being to go a long journey, should lay the heaviest load on the weakest horse. What imprudence is it to lay the heavy load of repentance on thy self, when infeebled by sicknesse? when the hands shake, the lips quiver, the sinews shrink, the heart faints? Perhaps thou shalt have no time of sicknesse; perhaps not the use of thy senses; perhaps God will deny thee his grace, and then where is thy repentance? 'Tis just, that he who forgets God in the time of health, God should forget him in the time of sicknesse.

*Qui dat
pœnitenti
veniam, non
semper dat
peccanti
pœnitenti-
am. Aug.*

Branch 7. It reproves them who *Branch 7.* begin to work, but do not *work out* their salvation. 'Tis not enough to begin well; *Non tantum facite sed perficite*; 'tis *Justinians* note; Some have, like *Febru*, driven furiously in Religion, but within a while their chariot-wheels have been taken off. We live *in the fall of the leaf*;

The one thing necessary.

divers we have observed, who did once put forth fair blossomes, and give good hopes of their conversion, but their *Spring* is turned into *Autumn*; they have left off working for Heaven; a signe the motion was but artificial, not vital. *Israel hath cast off the thing that is good* *. Such as were once diligent and zealous in Prayer, hearing, holy Conference, now they have left off the thing that is good; they have tired in their march to Heaven *. I have often thought there are many may be resembled to *Nebuchadnezzars* image *, at first they seemed to have an *head of gold*; they looked like glorious professors; then afterwards they seemed to be *silver*, then *brasse*, then *iron*, and *clay*; they have at last degenerated into sinne: Thus like fair mornings they have been soon overcast. *Epiphanius* observes of the *Gnosticks*, at first they seemed to be a strict holy people, but afterwards

*Hos. 8. 3.

* Pejùs est
reciderequàm inci-
dere. Bern.

Serm. 54.

sup. cant.

* Dan. 3.

The one thing necessary.

41

wards they fell to libertinisme*. ** τὰ σώ-
ματα καὶ
τὰς ψυχὰς
δεδωσαν-
τες πορ-
νεία καὶ πο-
λυμυξία.*
Some are grown so impudent, that
they brag of their Apostasie; time
was when they did read and pray in
their Families, but now they thank
God they are grown wiser, and they
surcease from these duties; just as if
you should hear the Devil boast, that
once he was an Angel of light, but
now he is turned an Angel of dark-
ness: Apostates are the richest spoiles
that Satan goes away with; these he
will hang up in hell for triumph. Such
as have left off working, let them read
that thundering Scripture, 2 Pet. 2. 21.
*For it had been better for them not to
have known the way of righteousness,
then after they have known it to turn
from the holy Commandment.* By
leaving off working, they unravel all
they have done before; *they lose
their reward.* He that runnes half
the race, and then faints, loseth the
Garland.

Use 3. And so I proceed to the *use 3.*
next

The one thing necessary.

next Use which is of Exhortation, to perswade you all in the bowels of Christ to set upon this great work, *the working out your salvation*. Beloved, here is a plot for Heaven, and I would have you all in this plot; rally together all the powers of your soules; give neither God nor your selves rest, till you have *made your election sure*. Christians, fall to work, do it early, earnestly, uncessantly. Pursue salvation as in a holy chase; other things are but matters of *conveniency*, salvation is a matter of *necessity*. Either you must do the work that Christians are doing, or you must do the work that Devils are doing. Oh you that never yet took one stitch in this work of salvation, now begin. Religion is a good trade if it be well followed. Be assured there is no salvation without working. But here I must lay down a *Caution* to prevent mistakes.

Caution.

*Qui in
labore bo-
ninum non
sunt, in la-
bore damo-
rum erunt.
Bern.*

Caution. Though we shall not be saved without working, yet not *for our* working. We do not work out salvation by way of merit. *Bellarmino* saith, we merit Heaven *ex condigno*; no, though we are saved in the use of means, yet *by grace* too, *Ephes. 2. 5.* There must be ploughing and sowing the ground, but yet no crop can be expected without the influence of the Sunne: So there must be *working*, but no crop of salvation can be hoped for without the Sun-shine of free grace: 'Tis your Fathers good pleasure to give you the Kingdome, *Luk. 12. 32.* Give? why might some say, we have wrought hard for it? I, but Heaven is a donative; though you work for it, yet it is the *eudoxia*, the good pleasure of God to bestow it. Still look up to Christs merit; it is not your sweat, but his blood saves. That your working cannot merit salvation, is clear, *ο δευς γαρ εστω ο ευχαρις εν υμιν.* 'Tis God

God that works in you to will, and to do, ver. 13. 'Tis not your working, but Gods co-working. For as the Scrivener guides the child's hand, or he cannot write; so the spirit of God must afford his auxiliary concurrence, or our work stands still; how then can any man merit by working, when it is God that helps him to work? I should now, having laid down this Caution, re-assume the Exhortation, and perswade you to the working out salvation; but I must first remove two Objections which lie in the way.

Obiect. 1. *Object. 1.* You bid us work out salvation; but we have no power to work.

Ans. 1. *Ans. 1.* 'Tis true, we have not power: I deny that we have *libertatem arbitrii* *, man before conversion is purely passive. Therefore the Scripture calls it *cor lapideum*, a heart of stone, Ezek. 36. A man in his pure naturals, can no more pre-
pare

pare himself to his own converting, then the stone can prepare it self to its own softning. But yet when God begins to *draw*, we may *follow*. Those dry bones in *Ezekiel* could not of themselves live, but when *breath* came into them, then *they lived and stood upon their feet*, Ezekiel 37. 10.

Quest. But suppose God hath not dropt in a principle of grace? suppose he hath not *caused breath to enter*?

Ans. Yet use the means. Though you cannot work *spiritually*, yet work *physically*; do what you are able, and that for two reasons.

1. Because a man by neglecting the means, doth destroy himself. As a man by not sending to the Physician, may be said to be the cause of his own death.

Secondly, God is not wanting to us when we do what we are able. Urge the Promise, *Seek and ye shall find*,

find, Mat. 7. 7. Put this bond in suit by Prayer; you say you have no power, but have you not a Promise? Act so far as you can. Though I dare not say as the *Arminian*, when we do exert and put forth nature, God is bound to give grace; yet this I say, *Deus volentibus non deest*, God is not wanting to them that seek his grace; Nay, I will say more, he denies his grace to none but them that wilfully refuse it *.

* Joh. 5. 40

Object. 2.

The second Objection is this; but to what purpose should I work? there's a decree past, if God hath decreed I shall be saved, I shall be saved.

Ans.

Ans. God decrees salvation in a way of working *. *Origen* in his book against *Celsus*, observes a subtil Argument of some who disputed about *Fate* and *Destiny*. One gave counsel to his sick friend not to send for the Physician, because (saith he) it is appointed by destiny whether thou shalt

2 Thes. 2.

13.

shalt recover or not. If it be thy destiny to recover, then thou needest not the Physician; if it be not thy destiny, then the Physician will do thee no good: The like fallacy doth the Devil use to men; he bids them not work; if God hath decreed they shall be saved, they shall be saved, and there is no need of working; if he hath not decreed their salvation, then their working will do them no good; this is an Argument fetched out of the Devils topicks. But we say God decrees the end in the use of meanes; God did decree that *Israel* should enter into *Canaan*, but first they must fight with the sonnes of *Anak*. God decreed that *Hezekiah* should recover out of his sicknesse, but let him lay a fig to the boyl, *Isa.* 38. 21. We do not argue thus in other things. A man doth not say, if God hath decreed I shall have a crop this year I shall have a crop. What need I plough, or sow, or manure the land?

No,

No, he will use the means, and expect a Crop. Though *the blessing of the Lord makes rich*, Prov. 10. 22. Yet it is as true, *the diligent hand makes rich*, Prov. 10. 4. Gods decreeing is carried on by our *working*.

And thus having removed these Objections out of the way, let me now perswade you to set upon this blessed work, the working out *your salvation*; and that my words may the better prevail, I shall propound severall Arguments by way of Motive to excite you to this work.

Arg. 1.

The first Argument or Motive to *working*, is taken from the preciousnesse of the Soul*; well may we take pains that we may secure this from danger. The soul is a divine sparkle kindled by the breath of God. It doth out-balance the world, *Mat.* 16. 26. If the world be the *Book* of God (as *Origen* calls it) the soul is the *Image* of God. *Plato* calls the soul a glasse of the Trinity. 'Tis a bright

* πῦρον τι
σχευθῆ
519 ἢ ψυχῇ
Mac. ho. 11.
26.

mir-

mirror in which some refracted beams of Gods wisdom and holiness do shine forth; the soul is a blossom of eternity.

τοῦτο δὲ δάματ' ἔστι ἀνάσσειν ἐν δὲ παντί.

Phocilides

God hath made the soul capable of communion with himselfe. It would banquer the world to give half the price of a soul. How highly did Christ value the soul when he sold himself to buy it *? O then, what pity is it, that this excellent soul, (this soul for which God called a Councel in heaven when he made it *,) should miscarry and be undone to all eternity? who would not rather work night and day, than lose such a soul? The Jewel is invaluable, the losse irreparable.

* O anima redempta sanguine, deputata cum angelis capax beatitudinis ! Bern.

* Gen. 1. 26

2. Holy activity and industry doth enoble a Christian *. The more excellent any thing is, the more active. The Sunne is a glorious creature, it never stands still, but is going his circuit round the world. Fire

Arg. 2. * Labor splendore decoratur Cicero.

E

is

is the purest element, and the most active; 'tis ever sparkling and flaming. The Angels are the most noble creatures, and the most nimble, therefore they are represented by the *Cherubims*, with their wings displayed. God himself is *actus purissimus*, (as the Schoolmen speak,) he is a most pure act: *Homer* saith of *Agamemnon*, that he did sometimes resemble *Jupiter* in feature, *Pallas* in wisdom, *Mars* in valour; by holy activity we resemble God who is a most pure act. The *Phenix* flies with a coronet on its head; the industrious Christian wants not a coronet; his sweat enobles him; his labour is his ensigne of honour. *Solomon* tells us that *drowsiness cloaths a man with rags*; Prov. 23. 21. Infamy is one of the rags that hang upon him; God hates a dull temper. We reade in the Law, that the *Ass* (being a dull creature) must not be offered up in Sacrifice, Spi-
ritual

ritual activity is a badge of honour.

3. Working out salvation is that which will make death and heaven sweet to us.

1. It will sweeten *death*. He that hath been hard at work all day, how quietly doth he sleep at night? you that have been working out salvation all your lives, how comfortably may you lay down your head at night in the grave, upon a pillow of dust in hope of a glorious resurrection? this will be a death-bed cordial.

2. It will sweeten *heaven*. The more paines we have taken for heaven, the sweeter will it be when we come there. 'Tis delightful for a man to look over his work and see the fruit appear*. When he hath been planting trees in his Orchard, or setting flowers, 'tis pleasant to behold and review his labours: Thus in heaven, when we shall see the

* ἡδὺ τὸ ἔργον
σφραγὶς
ἀποδοῦναι
τὸν ὄν.

fruit of our labours, *the end of our faith, salvation*, 1 Pet. 1. 9. This will make heaven the sweeter. The more paines we have taken for heaven, the more welcome it will be ; the more *sweat*, the more *sweet*. When a man hath been sinning, the pleasure is gone, and the sting remains * ; but when he hath been repenting, the labour is gone, and the joy remains.

* *Præterit
jucunditas
non relitu-
ra, & ma-
net anxie-
tas non pe-
ritura.* Aug

Arg. 4.

4. *Yet you have time to work.* This text and Sermon would be out of season to preach to the damned in hell. If I should bid them work, it is too late, their time is past ; 'tis night with the devils, 'tis yet day with you ; *Work while it is day*, John 9. 4. If you lose your day, you lose your soules. There is not only *χρόνος*, but *καιρός*. This is the season for your souls. Now God commands, now the Spirit breaths, now Ministers beseech, and as so many *bells of Aaron* would chime in your souls

* *εὐλογόν
ἐστὶ, ὡς ἐστὶ
καιρὸν ἑ-
χούμεν
δεὸν με-
τανοεῖν*

Ignatius.
*Epist. 7. ad
Smyrnen*

souls to Christ. Oh improve your season; this is your seed-time, now sow the seeds of faith and repentance. If when you have seasons, you want hearts; the time may come when you have hearts, you shall want seasons. Take time while you may; the Mariner hoists up his sailes while the winde blows; never had a people a fairer gale for heaven than you of this City, and will you not set forward in your voyage? What riding is there to the Tearm, I warrant you the Lawyer will not lose his Term? Oh my brethren, now is the Tearm-time for your souls, now plead with God for mercy, or at least get Christ to plead for you.

Think seriously of these foure things.

First, our life doth unravel apace. Gregory compares our life to the mariner in a ship going full saile; We are every day sailing apace to eternity.

I.
* Vita ho-
minis est
similis na-
viganti,
&c. Greg.

Secondly, The seasons of grace though they are precious, yet not permanent. Abused mercies will, like *Noahs dove*, take their wings and fly from us. *Englands golden houre* will soon run out; Gospel-blessings are very sweet, but very swift. *Now they are hid from thine eyes, Luk. 19 42.* We know not how soon the *Golden Candlestick* may remove.

Thirdly, There is a time when the spirit hath done striving. * There are certain spring-tydes of the spirit, and these being neglected, possibly we may never see another tide come in. When *conscience* hath done speaking, usually the *spirit* hath done striving.

Fourthly, the losse of Gospel-opportunityes will be the hell of hell. When a sinner shall at the last day think with himself, O what I might have been! I might have been as rich as the Angels, as rich as heaven could make me. I had a season to work in, but I lost it. * This, This, will be

* *Pessimum
istud vir-
bi habuisse
Plantis.*

as a vulture gnawing upon him, this will inhanse, and accent his misery. And let all this perswade you speedily to work out your salvation.

Fifthly, you may do this work and not hinder your other work; working out salvation and working in a calling are not inconsistent. And this I insert to prevent an objection. Some may say, but if I work so hard for heaven I shall have no time for my trade. No sure, the wise God would never make any of his commands to interfere; as he would have you *seek his Kingdom*, *Mat. 6. 33.* so he would have you *provide for your family*, *1 Tim. 5. 8.* you may drive two trades together. I like not those that make the Church exclude the shop, that swallow up all their time in hearing, but neglect their *work at home*. * *2 Thes. 3. 11.* * *2 Thes. 3.*

They are like the Lillies of the field ^{11.} *which toile not, neither do they spin.* * *Mat. 6. 28*

God never sealed warrants to idleness.

ness. He, both commands and commends diligence in a calling. Which may the rather encourage us to look after salvation, because this work will not take us off our other work. A man may with *Caleb follow God fully*, Numb. 14. 34. and yet with *David follow the ewes great with young*; Psal. 78. 71. Piety and industry may dwell together.

Psal. 78.
71.
Arg. 6.

Sixthly, The inexcusableness of those that neglect working out their salvation. Methinks I hear God ex-postulating the case with men at the last day, after this manner, *why did ye not work?* I gave you time to work, I gave you light to work by, I gave you my Gospel, my Spirit, my Ministers, I bestowed Talents upon you to trade, I set *the recompence of reward* before you, why did ye not work out your salvation? Either it must be *slath* or *stubbornesse*. Was there any work ye did of greater concernment? You could work in
brick

brick, but not in gold; What can you say for your selves why the sentence should not passe? Oh how will the sinner be left speechlesse at such a time, and how will this cut him to the heart to think with himselfe he neglected salvation, and could give no reason for it.

Seventhly, the unexpressible misery of such as do not work out salvation. *Arg. 7.* Those that sleep in spring, shall beg in harvest; After death, when they look to receive a full Crop of glory, they will be put to beg, as *Dives for one drop of water.* Vagrant persons that will not work, are sent to the house of correction: Such as will not work out salvation, let them know hell is Gods house of correction that they must be sent to.

If all this doth not prevaile, consider lastly what it is we are working for, none will take paines for a trifle; We are working for a Crown, for a Throne,

* ὡς τὸ

ἐστὶ τὸ

σῶσθαι, ἐ-

καὶ δὲ οἱ

σέφονται.

Ignatius.

* ἐν μυσ-

τοῖς τὰ κα-

λὰ γίνε-

ται πόντοι.

Menand.

* Nullus

labor durus

nullū tem-

pus longum

quo ater-

nitatis glo-

ria compa-

retur.

Hierom.

We may as well span the firmament,

as set forth this in all its splendor, and

magnificence. *Salvation* is a beau-

tiful thing, it is as far above our

thoughts as it is beyond our deserts.

Oh how should this add wings to our

endeavours ! The merchant will

run through the intemperate Zones

of heat and cold for a little prize *.

The Souldier for a rich booty will

endure the bullet and sword, he will

gladly

* Extremos

currit mer-

cator ad in-

dos. Horace

gladly undergo a bloody spring for a golden harvest; oh then, how much more should we spend our holy sweat for this blessed prize of salvation * !

And so having laid down some Arguments by way of Motive, to persuade us to this work; I shall now propound some means by way of direction to help us in this work; and here I shall shew you what are those things to be removed which will hinder our working, and what are those things to be prosecuted which will further it.

* Mercedi
an tanta
par labor
esse potest ?
Verinus.

I. We must remove those things which will hinder our working out salvatiō. There are six bars in the way to salvation which must be removed.

I.
Removen-
da.

1. *The intanglements of the world.*

While the foot is in a snare, a man cannot run. The world is a snare *; while our feet are in it, we cannot run the race set before us, Heb. 12, 1.

* Divitia
seculi sunt
laquei dia-
boli. Bern.

If a man were to climb up a steepy rock, and had weights tyed to his

his legs, they would hinder his ascent; too many golden weights will hinder us from climbing up this steepy rock that leads to salvation. While the mill of a trade is going, it makes such a noise, that we can hardly hear the Minister *lifting up his voyce like a trumpet*. The world choaks our zeale and appetite after heavenly things; the earth puts out the fire; the musick of the world charmes us asleep, and then we cannot work. In mines of gold there are killing dampes, O how many soules have been destroyed with a damp arising from the earth.

2.

The second bar in the way to salvation is sadnesse and uncheerfulness:

* *Anima
functiones
colluntur
in mania,
depravatur
in melan-
cholia. here
de Sax.
Tract. de
melanch.*

when a mans heart is sad, he is unfit to go about his work; he is like an untuned instrument. * Under

fears and discouragements we act but faintly in Religion. *David labours to chide himselfe out of this spiritual melancholy, Why art thou*
cast

cast down O my soul? Psalme 42. 5. Cheerfulnesse quickens; the *Lacedemonians* used musick in their battles to excite their spirits and make them fight more valiantly. Cheerfulnesse is like musick to the soul, it excites to duty, it oyles the wheels of the affections; cheerfulnesse makes service come off with delight, and we are never carried so swift in Religion as upon the wings of delight. Melancholy takes off our chariot-wheeles, and then we *drive on heavily*.

The third bar in the way to salvation is spiritual sloth. This is a great impediment to our working. It was said of *Israel*, *they despised the pleasant land*, Psal. 106. 24. What should be the reason? *Canaan* was a Paradise of delight, a type of heaven; I, but they thought it would cost them a great deal of trouble and hazard in the getting, and they would rather go without it, *they despised the*

3.

the pleasant land. Are there not millions among us who had rather go sleeping to hell, than sweating to heaven? I have read of certain *Spaniards* that live neare where there is great store of fish, yet are so lazy that they will not be at the pains to catch them, but buy of their neighbours: such a sinful stupidity and sloth is upon the most, that though Christ be near them, though salvation is offered in the Gospel, yet they will not work out salvation. *Slothfulnesse casts into a deep sleep,* Prov. 19. 15. *Adam* lost his rib when he was asleep; many a man loseth his soul in this deep sleep.

The fourth bar in the way to salvation is an opinion of the easinesse of salvation; God is merciful, and the worst come to the worst, it is but repent.

I. *God is merciful:* it is true, but withal he is just; he must not wrong his Justice by shewing mercy; there-

therefore observe that clause in the proclamation, *Exod. 34. 6. he will by no means clear the guilty.* If a King did proclaim, that only those should be pardoned who came in, and submitted to his Scepter; could any still persisting in rebellion claim the benefit of that pardon? O sinner, wouldst thou have mercy, and wilt not disband the *weapons of unrighteousness*?

2. *'Tis but repent.* But repent? It is such a *but* that we cannot hit unless God direct our arrow. Tell me O sinner, is it easie for a dead man to live and walk? Thou art spiritually dead, and wrapt up in thy winding sheet, *Eph. 2. 2.* Is regeneration easie? are there no pangs in the new birth? is self denial easie? dost thou know what Religion must cost, and what it may cost? it must cost you the parting with your lusts, it may cost you the parting with your life; Take heed of this obstruction. *Salvation is not per saltum*; thousands have

have gone to hell upon this mistake. The broad spectacles of presumption have made the *strait gate* seem wider than it is.

5. The fifth bar in the way to salvation is *carnal friends*. 'Tis dangerous listening to their voyce. The Serpent did speak in *Eve*. *Fobs* wife would have called him off from serving God, *doest thou still retaine thine integrity?* Job 2.9. what still pray and weep? here the devil did hand over a tentation to *Job* by his wife. Carnal friends will be calling us off from our work. What needs all this ado, lesse pains will serve? We read that some of Christs kindred, when they saw Christ so earnest in preaching, would give him a check, *Mar. 3. 21. his friends went to lay hold on him*; our friends and kindred would sometimes stand in our way to heaven,*and judging our zeal madnesse, would lay hold of us and hinder us from working out our salvation

*αδελφοί,
μὴ ἐμπρο-
σθεστέ μοι
εἰς ζῶν
φθασαί,
μὴ δελή-
σητε με
ἀποθα-
νῆν, δάνα-
τος γὰρ ἐσὶν
ἢ ἀνευ
χειρῶ
ζῶν; ἀφε-
τε με καθα-
ρὸν ὡς
λαβεῖν,
ἔκει δεξα-
γερὸν
ῶν θ,
ἀνθρώπου
δεῦ ἐστο-
μαι. Ignat.
Ep. 12. ad
Rom.

tion. Such friends *Spira* met with ; for advising with them, whether he should revoke his former opinions concerning *Luthers* Doctrine, or persist in them to the death, they wished him to recant, and so openly abjuring his former faith, he became *like a living man in hell.*

The sixth bar in the way to salvation is *evil company* *. They will take us off our work ; the sweet waters lose their freshnesse when they run into the salt ; Christians lose their freshnesse and savourinesse among the wicked ; Christs Doves will be sullied *by lying among these pots* *. Sinful company is like the water in a Smiths forge, which quencheth the iron, be it never so hot ; such cool good affections. The wicked have *the plague of the heart* *, and their breath is infectious. They will discourage us from working out our salvation ; just as he who is a suitor to a woman, & is very earnest in his suit, there

6.
* *Melius est habere malorum odium quam consortium.* Bern.
* *Pl. 68. 13.*
* *1 King. 8. 28.*

F comes

comes one, and tels him, he knows something by the woman of ill report, *some impediment*; the man hearing this, is presently taken off, & the suit ceaseth; so 'tis with many a man who begins to be a suitor to Religion, fain he would have the match made up, & he grows very hot and violent in the suit, and falls a working out his salvation; but then there come some of his confederates, and they tell him they know something by Religion that is of ill report. *This Sect is everywhere spoken against* *. There must be so much strictness & mortification that he must never look to see good day more; hereupon he is discouraged, & so the match is broken off. Take heed of such persons, they are devils covered with flesh; they are (as one saith) like *Herod*, who would have killed Christ-as soon as he was born: Thus when Christ is, as it were, beginning to be *formed in the heart*, they would in a spiritual sense kill him.

* Act. 28.
22.

And

And thus I have shewn you the bars that lie, in the way to salvation, which are to be removed.

I proceed now in the 2^d. place to lay down some helps conducive to sal-
Promoven-
da.
 vation.

The first is in the Text, *fear and trembling**. This is not a fear of *doubt-
* Gemma pretiosa pi-
etas, sed fa-
ci è surri-
piter nisi à
timore cu-
sodiatur.*
 ing, but a fear of *diligence*. This fear is requisite in the working out salva-
Φοβος δὲ σωτηρίας, Let us fear lest we come
short
 tion. *Let us fear lest we come short**; fear is a remedy against *pre-
* Heb. 4. 1.*
 sumption. Hope is like the cork to the net, it keeps the soul from sinking in despair; and fear is like the lead to the net, it keeps the soul from floating in presumption. Fear is that *flaming sword* that turns every way to keep out sin from entering*; fear quickens; 'tis an
* Est jani-
tor animæ.
Petrus Cel-
lensis.
* Heb. 11.
8.
 antidote against sloath. Noab being mov'd
 with fear, prepared an Ark*. The travel-
 ler fearing least night should overtake
 him before he gets to his journeys end,
 spurs on the faster. Fear causeth circum-
 spection; he that walks in fear, treads

warily; fear is a *preservative* against *Apostasie*; I wil put my fear in your hearts, & you shall not depart from me, Jer. 32. 40.

The fear of falling, keeps us from falling; Fear is the *hodge and livery* of a *Christian*. The Saints of old were *men*

*Mal. 3. 17 *fearing God* *. It is reported of holy *Anselm*, that he spent most of his thoughts about the day of Judgment. *Blessed is he that fears alwayes*, Prov. 28.

*si vis esse
securus,
semper ti-
me.*

14. Fear is a *Christians garrison*, the way to be *secure* is always to fear; This is one of the best tools for a Christian to work with.

2.

Secondly, another great help in working out salvation is *love*. Love makes the work come off with delight; seven years labour seemed nothing to *Jacob*, because of the love that he did bear to *Rachel*. Love facilitates every thing *. It is like wings to

* *Omnia fa-
cilia habent
in charita-
tem.* Aug.

the bird, like wheels to the Chariot, like sails to the ship, it carries the soul on swiftly and chearfully in duty; love is never weary; It is an excellent saying
of

of *Gregory*, let but a man get the love of the world into his heart, & he will quickly be rich. So do but get the love of religion into your heart, and you will quickly be rich in grace. Love is a vigorous active grace, it despiseth dangers, it tramples upon difficulties; like a mighty torrent it carries all before it. This is the grace *takes heaven by violence*. Get but your hearts well heated with this grace, and you will be fitted for work.

A third thing conducive to salvation, is, *work in the strength of Christ*.

ἐν τῇ ἰσχύϊ αὐτοῦ, I can do all things through Christ that strengthens me, Phil. 3. 13. never go

to work alone. * *Sampsons* strength lay

in his hair. And a Christians strength

lies in Christ. When you are to do any duty, to resist any temptation, to subdue

any lust, set upon it in the strength of Christ; some go out against sin in the strength of resolutions and vowes, and

they are soon foiled: Do as *Sampson*, he first cried to Heaven for help, * & then

having

3.

* *Vis geminata fortior.*

* *Judg. 16. 28.*

*Tum in-
luit Spiri-
tus Domini.

* having taken hold of the Pillars, he pul'd down the house upon the Lords of the Philistines. When we engage Christ in the work, and so take hold upon the Pillar of an Ordinance, we then bring down the house upon the head of our lusts.

4. Fourthly, *Work low* be humble, think not to merit by your working. Either Satan would keep us from working, or else he would make us proud of our working. God must pardon our works before he crowns them. If we could pray as Angels, shed rivers of tears, build Churches, erect Hospitals, and should have a conceit that we merited by this, it would be as a dead flie in the box of perfume, it would stain and eclipse the glory of the work. Our duties like good wine relish of a bad cask, They are but *glittering sins*. Let not pride poison our holy things; when we have been working for Heaven, we should say as good *Nehemiah*, *Remember me O my God, concerning this, & spare me*

*V. c. landa-
bili vite
hominum si
remota mi-
sericordia
eum Trati-
na discuti-
as. Aug.

The one thing necessary.

71

according to the greatness of thy mercy*. *Neh. 13.

5. *Work upon your knees*; be much in Prayer. Beg the Spirit of God to help you in the work; make that prayer, *awake O North-wind, and come thou South, blow upon my garden**. We had need

22.

5.

* have this spirit blow upon us, there being so many contrary winds blowing against us, & considering how soon holy affections are apt to wither. The garden hath not more need of wind to make its fruit flow out, then we of the spirit, to make our graces flourish. *Philip* joynd himself to the *Eunuchs** *Chariot*; Gods Spirit must joyn it self to our Chariot; As the Mariner hath* his hand to the stern, so he hath his eye to the star. While we are working we must look up to the spirit; what is our preparation without the spirits operation; what is all our rowing without a gale from Heaven? *The spirit lifted me up*, Gods Spirit must both infuse grace and excite it. We read of a *wheel within a wheel*, *Ezek. 1. 16*. The spirit of God is

* Cant. 4.
ult.

* Aa. 8. 29

* Manus ad
clavum,
oculus ad
coelum.

Ezek. 3. 14

that

that inner wheel that must move the wheel of our endeavor. To conclude all, pray to God to bless you in your work; *the race is not to the swift, nor the battel to the strong, Eccles. 9.* If nothing prospers without a blessing; & what way to obtain it but by prayer? 'Tis a saying of one of the antients, The Saints carry the keys of Heaven at their girdle. Prayer beats the weapon out of the enemies hand, and gets the blessings out of Gods hand.

6. Lastly, *work in hope*; the Apostle saith, *he that ploughs shall plough in hope, 1 Cor. 9. 10.* hope is the souls anchor, *Heb. 6. 19.*

* *Spes facit ut cultis mandentur seminis, torvis.*

* *Pf. 33. 18.*

Cast this anchor upon the promise; & you shall never sink. * Nothing more hinders us in our working then unbelief. Sure saith a Christian, I may toil all day for salvation, *and catch nothing.*

What? is there *no balm in Gilead?* Is there *no mercy-seat?* Oh! sprinkle faith in every duty, look up to free-grace, fix your eye upon the blood of Christ; would you be saved? to your *working join believing.*



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